What Lillian M. N. Stevens Said

ANNA A. GORDON

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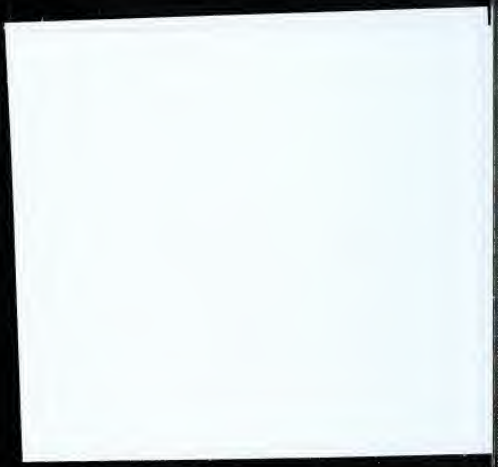

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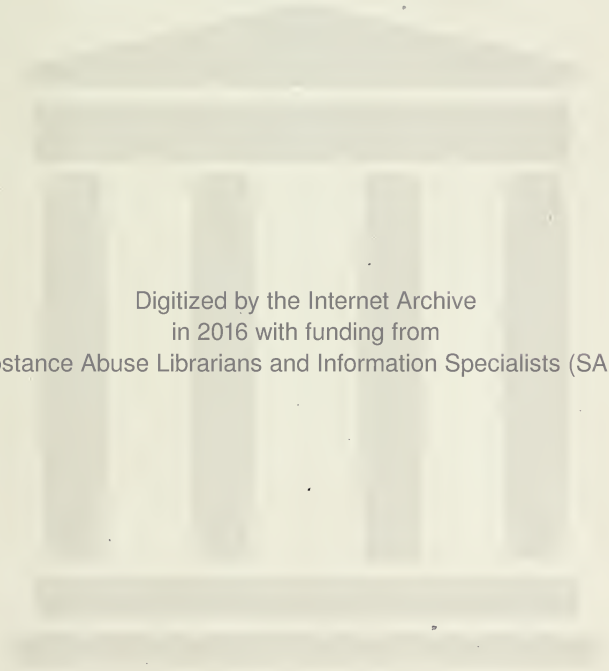

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ANNA A. [illegible]

Evanston, Illinois
National Women's Christian Temperance Union
1914

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National Woman's Christian Temperance Union

LILLIAN M. N. STEVENS

Born, Dover, Maine, March 1, 1844.

Attended school at Foxcroft Academy, Foxcroft, and Westbrook Seminary, Portland.

Taught in the schools of Portland and vicinity.

At the age of twenty-one became the wife of Mr. M. Stevens of Stroudwater, a suburb of Portland.

Interest in temperance reform work dates back to childhood. Became actively identified with the work when the Crusade call sounded in 1873.

1875. Became the first treasurer of Maine W. C. T. U.

1878. Elected president of Maine and held this office until the end.

1880. Chosen national assistant recording secretary and later, national recording secretary.

1894. Became national vice-president-at-large.

1898. Elected president of the National Woman's Christian Temperance Union.

As vice-president of the World's W. C. T. U., presided over the international con-

ventions at Geneva, Switzerland, 1903; Boston, Mass., 1906; Glasgow, Scotland, 1910; and Brooklyn, N. Y., 1913.

Mrs. Stevens was Neal Dow's strongest co-worker and after his death was recognized as the leader of the Maine prohibition forces. In 1911, when all liquordom was arrayed against Maine in the struggle for the retention of her prohibitory law, she led the white-ribbon forces to victory. At a great public meeting in Portland on the evening before the battle of the ballots, she issued the famous proclamation which appears on page 85 of this book.

In 1911 Mrs. Stevens received from Bates College the honorary degree of Master of Arts.

She was deeply interested in prison reform and since 1882 urged the establishment of a state reformatory for women. She was intimately associated with work for unfortunate women and was one of the founders of the Temporary Home for Women and Children. For many years she was connected with the Industrial School for Girls. Child saving work strongly appealed to her mother heart and she did a great deal in this line.

For several years Mrs. Stevens represented

her state at the National Conference of Charities and Corrections, and for six years was treasurer of the National Council of Women. Notable among her public services was her work as a member of the Board of Lady Managers of the Columbian Exposition in Chicago in 1893.

She was promoted to heavenly service April 6, 1914.

Mrs. Stevens' contributions to literature on the temperance question alone would give her conspicuous place in that reform, and as a speaker her forceful, eloquent delivery made her a power upon the platform. It has been well said that "the words of this richly endowed, truly noble woman stay with one and 'ring like the tones of a great bell after the sound ceases.'"

This little volume contains a few of the paragraphs from her masterly Annual Addresses delivered before National W. C. T. U. Conventions.

At the end is added, besides the Proclamation, a quotation from her last public address, and her last sacred message to her country.

What Lillian M. N. Stevens Said

SELECTIONS FROM ADDRESSES DELIVERED BEFORE ANNUAL CONVENTIONS OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION 1899–1913

SEATTLE, WASHINGTON, OCTOBER, 1899

License is license, and the effect is the same whether high, low, medium, mulct, Gothenburg or dispensary. There is no place for it under the W. C. T. U. banner. We stand for the principle of Prohibition first, last and always.

I cannot too strongly emphasize the desire I feel that in all our large cities the nation over there should be held a daily Gospel Temperance meeting at the noon hour under the leadership of our local unions, a service of prayer, testimony and sacred song, designed especially to reach the drinking classes, and where the total abstinence pledge is always offered. Let there be a "Lookout Committee" appointed to invite those who are away from their homes, and in the midst of the counter currents of city life, to attend this

meeting, where they will find warm sympathy and help from our mother-hearted white-ribboners. Many of our unions already support such a meeting, but let me lovingly urge its vital importance upon all. In these meetings held weekly if not daily, the music ought to be an important feature. I cannot sing a note myself, but I love to hear you "Sing them over again to me," those "wonderful words of life," and everywhere there are hungry souls to whom some sweet refrain of a Gospel hymn will be the very bread of life.

Saloon keepers attract many a customer by the drinking troughs outside their doors, and is it not a libel on the intelligent horse who is slaking his thirst with water to say that his master, who meantime proceeds to poison himself with alcoholic drinks, is making a beast of himself?

WASHINGTON, D. C., DECEMBER, 1900

We may sometimes be impatient, but we should never be discouraged. To be sure we have arrayed against us the solidly combined liquor business of the country. In its arrogance it sometimes dictates to judge and jury.

It is numerically strong and financially rich, but it is spiritually bankrupt and morally poorer than poverty itself. We have with us the same class of people that has always led in all the just reforms of the past. We have on our side the testimony of science, of law and of gospel, and the Lord of Hosts is our leader. Are we not sure to win?

To mark the signs of progress one has only to look back to the early part of the nineteenth century. Then nearly every one drank and no one questioned the propriety of the habit. A barn could not be raised in the country or a steeple put on a church in the city without the liberal use of the whisky bottle. When ministers met for ecclesiastical purposes the drink was in their midst. It was furnished alike at funerals and at weddings. When seventy-five years ago Lyman Beecher delivered his famous six sermons against intemperance they were received with amazement by all and condemnation by many. To be sure, twenty-five years before, Dr. Benjamin Rush gave to the world his famous essay, "The Effects of Ardent Spirits on the Human Mind and Body," but it was more surprising in those days for a minister to treat

the question from a moral and Christian standpoint than for a physician to consider it physiologically. Early in the century Samuel Dexter, Ex-Secretary of War, and Dr. Muzzy, President of Dartmouth College, did much to arouse an interest in the question of total abstinence. One of the early trophies of the pledge was John B. Gough, and about this time Neal Dow came prominently forward to champion the legal side of the question.

We believe that the need which called for separate organizations of women still exists, and that the training and experience which come to woman through W. C. T. U. methods are fitting her as nothing else fitted her to take her place side by side with man in all relations of life. For this and many other reasons the W. C. T. U. is likely to go on and on, always in harmony with the trumpet call to the defence of principle which rang out in 1873–74. We welcome all who join our ranks under its constitutional provisions.

FORT WORTH, TEXAS, NOVEMBER, 1901

We of the white-ribbon army know there is nothing which produces so much misery for

multitudes and so much profit for others (looking at the profit from the short-sighted human standpoint) as does the manufacture and sale of alcoholic liquor, and we confidently believe the only way to overthrow the liquor traffic is through state and national prohibition.

It is not strange that there are some people, among them Messrs. Rowntree and Sherwell, the English writers, who contend that because of the violation of prohibitory laws the dispensary, municipal or government control system would better be substituted. We do not hesitate to affirm that prohibitory laws are better enforced than are the restrictive features of any license law, high, low, dispensary or any other form. It is a frequent sight to see over saloons in Illinois a sign, "Grand Opening on Saturday and Sunday," while the law of Illinois prohibits liquor selling on Sunday. Yet it is well known that this requirement is universally ignored in the state. The same is true of other license states in regard to this and all other restrictive features of liquor laws. The liquor trade constantly resists any and everything which interferes with its right to sell liquor at all times, and in all places where it may choose.

The overcoming and all conquering power in the world is, after all, the gospel of Christ. May we, beloved comrades, as we go forward, earnestly strive to have more and more the heart and mind of Him who is before all things and above all things. May we go forward toiling faithfully and obeying lovingly the call to duty, and so we will be going on toward the time when the evils we combat shall be overthrown. Are any impatient? Are any weary? Are any faint-hearted? *We believe in God!*

"God works in all things, . . .
. . . . . .
Wait thou and watch, the world is gray
With morning light."

PORTLAND, MAINE, OCTOBER, 1902

It is urged by the opponents of prohibition that the prohibitory law leads to hypocrisy and to the corruption which sometimes comes to public knowledge in connection with its enforcement.

The liquor interests would as unscrupulously bribe an officer who has charge of the enforcement of the restrictive features of a license law in New York, as they would bribe an officer whose duty it is to enforce the

prohibitory law in Maine, and, moreover, the claim that prohibition leads to hypocrisy and corruption would apply with equal force to all law against crime. The law which protects the bank or the home from burglary has by the same token a tendency to make the burglar a hypocrite in addition to being a thief, but because of this no one is likely to ask for the repeal of the law against stealing.

It is generally admitted by sociologists that while advancing civilization enlarges the sphere of individual life and liberty, society must also defend itself by an increased number and a strict enforcement of prohibitory statutes.

An individual supposed to be well versed in public affairs recently made the remark that it was a pity that a society so large and so much in earnest as the W. C. T. U. should not be more interested in charitable work.

A few months ago in the city of Chicago, a man born in a foreign country, but who had lived in the United States long enough to gain and to fill positions of honor in municipal affairs, came to a tragic death. He was blind from injuries inflicted by a saloonkeeper whose place he had patronized. Suf-

fering from that terrible disease, delirium tremens, he went to a hospital for treatment. There was a fire in the building and this poor man passed his last moments trying to release himself from his fetters, and died at his barred window with his powerful yet powerless hands strapped across his breast. He could hardly have deserved such a fate as this, for at his funeral the minister said his good deeds in a single week were counted by the hundreds. Is it not a work of charity to seek to remove the temptation and to outlaw the traffic of that which is so dangerous, so altogether diabolical, in its results?

Not long ago three sisters stood before a judge in Philadelphia, and were thankful to give such testimony as would shut their drunken mother within the House of Correction for one year. They had struggled bravely, "tried hard to get our mother to stop drinking, but she wouldn't, she couldn't." Is it not a work of charity to try to prevent such suffering, such humiliation as this?

One morning a drunken father was sentenced to jail. His two motherless boys had followed him to the court room. They were too young to fully understand what it all meant, but they were quietly led away and

taken to her home by the W. C. T. U. superintendent of work in prisons, jails, police stations and almshouses. Is not such as this a work of charity—symbolical of that charity which "rejoiceth not in iniquity, but rejoiceth in the truth?" Of that love which "suffereth long and is kind?" Of that love upon which all right effort must be founded? Of that love which is the fulfilling of the law of God?

While we are here, and as we go forth into the work of another year, may there come to us all a new baptism of Divine love, and mingled with it may we have the

"Faith that will withstand the shock of toil and time,
Hope that defies despair,"

and may we go patiently forward toward the mountain of victory.

CINCINNATI, OHIO, NOVEMBER, 1903

In the report of Dr. Arthur McDonald, government expert in criminology, the reference to the increase of crime, taken by itself, would be depressing; but the report also indicates that the increase of crime according to statistics is not necessarily a proof that the world is growing worse. Carroll D. Wright in a recent address speaking upon this point

said: "The difficulty is that we do not stop to distinguish what is crime to-day and what was crime forty or fifty years ago; nor do we stop to consider the question as to the more perfect statistics of to-day brought into comparison with the very imperfect and crude statistics of half a century ago. The statistics comprehend not only the persistent crimes but those crimes which have been established by legislative enactment, and increasingly so during the last few years. If we look beneath the figures we shall find that the crimes that have remained persistently so under the criminal code during the last fifty years have not only not increased, but have relatively decreased. This is the true test.

Advancing civilization enlarges the sphere of individual life and liberty, but society has to defend itself by an increasing number of prohibitory laws.

The persuasiveness of the Beatitudes is a holy and mighty force in Christendom, but the "Thou shalt not" of the Decalogue will be required to some extent until the millennial day.

Notwithstanding the great spectacle of sin and misery which is ever visible to those who seek the world's amelioration there is mani-

fold testimony that the religion of Christ is making its way. One indication of this is the multiplication of organizations and institutions for the purpose of caring and providing for the unfortunate, the defective and the dependent classes in the best possible manner; and the growing tendency to help those who are honestly needy and poor to help themselves without suggesting to them that they are dependents, is a still stronger manifestation of the love which is always kind. The increasing interest in the child labor problem, the establishing of Juvenile Courts, the organized work for newsboys, are all indications that the spirit of Him who blessed the children is flowing out through human instrumentalities to defend the weak and bless the innocent.

The divine element of equality and justice must and will enter more and more into the solution of the labor question. It is this element which has led to the organization of labor unions; it is the same element which, further developed, is destined to bring about a mutual recognition on the part of the employed and the employer of the rights of each and all.

Since "nothing can arrest the progress of a true principle on its way to the heart of intelligent people," it would be strange if we could not declare, as we can, that the question of the equality of woman "under the Gospel and under the Law" is gaining new ground and new adherents. There is a continually increasing number of women who feel concerned in regard to the legislation that affects all the people, whether or not all realize this to be so.

There is a proportionately large number of men who acknowledge the justice of the equality of the sexes in all of those matters which pertain to the interests dear to women's hearts, those interests which are connected with the home, the church, the school, the state and the nation.

As temperance women, we desire the right of franchise because we believe we could, thus armed, deal more effectually with the liquor problem, and the fact that the liquor element is always opposed to woman suffrage furnishes ample proof that we are right in our belief. Those who think that women should have equal opportunity with men in the medical field have reason to rejoice as little by little the barriers built up by custom, prejudice and

superstition are being swept away. Those who believe in woman's equality in the church may rejoice as one woman after another is being elected as a delegate to the General Conference of the Methodist church with no possibility of her being turned away because she is a woman. Those who believe in the equality of women in governmental affairs may well rejoice as they read the statements of fair-minded men living in those communities and states where the ballot with all of its responsibility has been granted to women. These are but a few of the encouraging prophecies of that better time toward which Christian civilization is leading.

PHILADELPHIA, PA., NOVEMBER, 1904

Peace, Purity, Total Abstinence, and Prohibition — on these four "hang all the law and the prophets" of the temperance reform, as understood by the W. C. T. U.

Last March there was set up in the Andes a statue of Christ. Its pedestal is in the form of a globe. It is on an eminence 14,000 feet above the sea. As I read the story of the inception, the growth, the consummation of

this beautiful idea, I was impressed with its significance to this nation. There was a dispute between two South American states as to the ownership or possession of a strip of land. The feud increased as the years went on. War seemed to be close upon them. All of the implements were in readiness, when the Bishop of Cuyo, a noble Argentine, actuated with God-like love, reached across to the western slope of the mountains, clasped hands with another heaven-inspired man, and together they sowed the seeds of peace and love, and together with all their people they rejoice as now they look upon their statue of Christ, which signifies peace. After all and above all do individuals and nations need to have more of the Christ spirit, and when this in greater fulness shall come to humanity, the time will come when there will be peace —

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies,
But beautiful as songs of the immortals,
The holy melodies of love arise."

"Of Law there can no less be acknowledged than that her seat is the bosom of God, her voice the harmony of the world." This assuredly is true of all righteous law; and the freedom which makes for harmony and truth

must be protected, and whatever makes for discord and sin should be prohibited. The higher the standard of life the greater the number of laws necessary to preserve this standard. The prohibitory laws against the sale of intoxicating liquor as a beverage have been enacted, not through the influence of those who have been actuated by mercenary and selfish motives, but by a genuine and intelligent interest in the welfare of the human family. The fact that in every state there is some legislation against the free sale of alcoholic liquor is an acknowledgment that it is a dangerous article; and furthermore, the fact that approximately one-half of the territory of the United States — extending into forty states, with a population of about thirty millions — is under prohibition, local, county or state, ought to convince those not wholly of our faith that in working for national prohibition we are not hopeless fanatics.

As a rule, those who are individual prohibitionists, or in other words total abstainers, believe in legal prohibition. John Burns, the great labor leader, while asserting that the supreme remedy for the drink evil is total abstinence, has said it must be supplemented

by legislative action; and sooner or later, all those who are now seeking to protect their business interests by requiring total abstinence of their employees will come to see the necessity of legal protection, or prohibition. The most active opponents of prohibition are the brewers, the distillers, the liquor sellers, and their representatives. To the close reasoner and careful thinker, no other proof need be presented to show that prohibition reduces the amount of liquor sold and consumed than the well-known fact that the liquor trade is always opposed to the prohibitory law. Read the declarations in the organs of their various societies, and the resolutions passed at their meetings; note their presence and distribution of anti-prohibition literature in every locality where a prohibition campaign is going on. And seeing all this, we may ask, How can any sane person who is well informed believe for a moment that prohibition fails to reduce the consumption of alcoholic liquor? The liquor trade resents and resists all efforts to curtail its business, either by local, state, or any other form of prohibitory law.

If there are those who think the spirit that

actuated the leaders of the Crusade movement is not abroad to-day, they do not fully understand the spirit or the work of the W. C. T. U. I am thinking of one incident of recent occurrence, so like others which have been transpiring during the last three decades, so like others of which many of you, my dear comrades, have been an active part. The scene is a western Chautauqua. It is W. C. T. U. Day. Several state presidents and two national officers are the speakers; the subjects: "The Apostasy of Woman," "The Truth Shall Make You Free," "What the W. C. T. U. Is and Does," "The Child in the Midst," "The W. C. T. U. Principles." At the close of the long day, just before the twilight hour, a generous friend invites the speakers and other friends for a sail across the lake. Going ashore for a few moments they enter an inviting looking building, only to find that it is a place where liquor is sold. In response to inquiries the alert young proprietor says, with a kingly air, that he is licensed to sell liquor, that he is breaking no law; while in full view are young men and young women who are drinking, young people unmistakably yet in their teens. There are others in a state of intoxication who are also drinking — and

the license law of this state forbids the sale of liquor to drunkards and to minors. The twenty or more W. C. T. U. women look at each other for a moment, then one of their number starts the Crusade hymn, "Rock of Ages, cleft for me," and the others join in the song. In a moment those who are drinking at the tables push back their glasses, and some of them sing also. One of the W. C. T. U. women stands beside one of the drinking women who before the song commenced seemed lost to all sense of respectability, but now with a look of wonderment on her face she sings with the others, "Let me hide myself in thee." At the close, when gently asked by the white-ribboner beside her where she learned the hymn, she replied, "I sang it with my mother long ago, but I had forgotten it. Drink has almost drowned my mother from my memory, and 'Rock of Ages,' too."

Let no one say the spirit of the Crusade has died out. It is maintaining itself to-day as never before. It is actuating those who, from pulpit and platform, proclaim the gospel of total abstinence and prohibition. It is inspiring those who seek to "save that which is lost" through this curse of curses. It is guiding those who, in many W. C. T. U. lines

of work, are shedding abroad gospel temperance truths. Oh no, the Crusade spirit will not die while there exists the legalized sale of that which causes sons and daughters to forget their mothers and to forget the Rock of Ages. God help the National W. C. T. U. to go forward with ever increasing purpose and in the same spirit that inspired the Crusade mothers, should be the prayer of all our hearts.

LOS ANGELES, CALIFORNIA, OCTOBER, 1905

For the endeavor to enthrone the Lord of Life and Love in darkened human hearts the Crusade Call came, and the Crusade spirit, deepening, broadening, uplifting, makes radiant the faces of those who have climbed far up the sunrise side of life, of those who more recently have heard humanity's wail, and of those who in their youth have selected as their line of march the way the white-ribboners go.

The only failure that can come to the Christian reformer is the failure to adhere to that which is right.

One of the greatest drawbacks to the progress of the temperance reform is the example set by those occupying high and honorable positions who say they can drink moderately and it harms no one, and that all other people with good mental equipment should be able to do the same. This is a most presumptuous and unfounded assumption. I will not blot nor sadden this page by placing upon it, as I might, the names of men of mighty intellect, men representing every profession — statesmen, jurists, and poets — who have tried to be moderate drinkers and have failed. The example they set after their failure was not so influential for evil as when they were known as men who only took their wine socially. It is the marvel of marvels that any well-informed, humanity-loving man living in the light of the present time, even though he feels confident that he can drink or let liquor alone, chooses not to let it alone. If every man of this class could have his eyes opened to see the result of his example, as did Mark Guy Pearse, social drinking among those who are not bound by appetite would soon become a custom of the past.

We have reason to believe that it is lessening all of the time, and this, too, in a remark-

able degree when we consider that thought as well as appetite is hereditary. It is not easy for some men to move out of the rut of family custom, and not easy for them to readily see the evil product of that which always has been regarded by their family as necessary or desirable, even though some of its members have been ruined by its use. We deplore this blindness on the part of those who are clear-sighted on other questions, and yet we have great reason to rejoice that social moderate drinkers are not as numerous as in days gone by. "Fashionable drinking" is a familiar expression, and it is indeed encouraging to know that fashionable teetotalism is being substituted for it. That liquor drinking under any conditions attracts attention and criticism more widely than ever before is one of the most inspiring features of the temperance reform. In this country those who take the social glass, rather than those who decline it, are the subject of comment. Even in England social drinking is lessening. Some prominent men now boast publicly of their teetotalism, as did the Lord Mayor of London not long ago in declaring that he and the members of his family and his various attachés were total abstainers. In a recent

number of one of the great fashionable pictorials of London we find the following interesting statement: "To be teetotal is even to be in distinguished company. It is almost an exception to be present at a big luncheon at which the 'wine goes round'; it hops and skips men and women alike, until one suspects the existence of some secret league of temperance which is gathering smart society to its fold. Who can explain it?"

Its full explanation would involve the entire history of the temperance movement from the time Dr. Benjamin Rush wrote his remarkable essay more than one hundred years ago; from the time John Wesley said, "The liquor sellers are poisoners general"; from the time Shakespeare exclaimed, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!" As the eleventh commandment given us by our Lord and Saviour is applied more fully to the customs of society and the laws of our land, this evil spirit in like proportion will be cast out from the heart and the home, the community and the nation.

The basic principle of a license law is wrong. If it is right to sell liquor there should be no restriction. If it is wrong to sell, then it is

certainly wrong to license such sale, and this conclusion is reached by the same method of reasoning that leads us to believe that it is wrong to license murder and theft. There is much more violation of the liquor laws in license states than in prohibitory states. The prohibitory features of license laws are not so well enforced as are the provisions of a clear-cut prohibitory law. The men who engage in the liquor trade in prohibition territory belong to the class that would violate any law. This fact is being recognized to such an extent that the saloonkeeper is as a rule ostracised, debarred from many organizations and from decent society generally. Yet it is argued by some that it is necessary to give such men the legal privilege of presiding over places called saloons, places which a distinguished lawyer in a license city describes as, "The robber's retreat, the housebreaker's pawnshop, the burglar's cache, the footpad's fence and the assassin's alibi." We appeal to the license advocates and ask, "Do you wish these places legalized for the use and benefit of your sons? If not suitable for your sons, who, then, should patronize them?"

The deceptions connected with the liquor

traffic are manifold. Some will even contend that there is more drinking under prohibition than under license, notwithstanding the figures to the contrary. There is a larger stock of liquor in any one of Boston's licensed saloons than can be found in all of the bootlegs, pockets, canes, kitchens, back alleys and all other places in Portland, Me., where it possibly may be sold. If prohibition did really increase the consumption of alcohol and liquor selling, every liquor manufacturer and liquor seller would be shouting for prohibition, instead of using time and money at every point to defeat prohibition. It is said by some that prohibition leads to deceit and hypocrisy. This may, with equal force, be said of all laws directed against evil. The housebreaker is not always frank and open in his proceedings; neither is the murderer or the thief. It is sometimes claimed that prohibition breeds corruption in politics. It would be hard to find a more striking incident of corruption of this nature than that which was reported last winter from the capital city of the great license state of New York.

The oft-repeated statement that prohibition injures trade is applied by some to other

than the liquor trade, notably the hotel business. The owners and proprietors of two of the largest, most popular hotels in Maine, hotels which have prospered for twenty-five years, have never violated the provisions of the Maine law and they are rich and successful. As is well known, Maine is a great summer resort, and it can be said to the praise of the thousands of tourists who come to the state that they do not consider liquor selling necessary for their comfort or convenience, as is proved by the fact that the past season, with the strictest enforcement Maine has ever known, the summer resorts have had a patronage exceeding that of any former year. It has been impossible for Portland hotels to accommodate all who applied, and in many instances the proprietors have been obliged to provide rooms at private residences and small boarding houses.

The time when the women of this country shall have the ballot on the same terms as men of like intelligence is being greatly hastened by the steady, persistent effort that woman is herself making. This advance is not the result of her effort alone, but rather of the combined efforts of men and women; and

the number of broad-minded men who recognize the great principle of justice and equality as applied to the treatment of woman is rapidly increasing. Wendell Phillips said, "We have no right to debar woman from the ballot box while she is freely admitted to the tax list, the jail and the gallows." The opposition expressed by some men to the hanging of women is due somewhat to the fact that it is comparatively unusual for a woman to be condemned to death. If it is right to hang a man it is right to hang a woman for a like crime. There is, however, a manifest injustice in classing women with the irresponsible and insane so far as the franchise is concerned, and then lifting them out of that class in order to kill them according to a law which they had no voice in making. The questions of equity and truth are being freely discussed in these later days, and gradually woman is coming to her rightful God-given privileges; how soon depends largely upon the courage and faith of woman herself. The white-ribboners have this faith and this courage! Let us utilize these attributes, practically and persistently letting "patience have her perfect work."

May it ever be said, and said in truth, of the members of the Woman's Christian Temperance Union, that they are women of faith, women of high ideals. As we look back over the pathway from the morning of the Crusade to this thirty-second annual convention of the National W. C. T. U., may we fully comprehend how far we have climbed, and thus be inspired to go faithfully forward —

"Fearing not to build our eyries on the heights
Where golden splendors play,"

and always believing that —

"God will make divinely real
The highest forms of our ideal,"

and our ideals will be shaped according to our faith.

Above all things else let us pray for a heightened faith, a brightened hope, a deepened love; so may we come to know more of God, of the eternal goodness which abideth in the heart to regenerate and inspire, of the eternal righteousness which cometh to a nation to purify and to exalt.

HARTFORD, CONN., OCTOBER, 1906

"Work on the foundation is hidden and slow, but the firmer you make it the higher you go." Reach out for the boys and girls in the formative period of their lives and give them moral backbone to meet the alluring, degenerating temptations of life. If necessary, have a paid helper and your funds will be well invested. We shall reap just as we sow. Sow the seeds of temperance truth and white-ribbon activities; cultivate wisely and lovingly this implanted truth, and a generation hence these girls and boys grown to womanhood and manhood will demand protected homes and righteous laws.

The liquor trade is a mighty monopoly compared with which every other monopoly pales into insignificance; but the bulwarks of this trade are constantly being weakened. A widespread call for a new sort of morality in public officials has been heard in many states, and in the nation at large the idea has been emphasized that large corporations and men of greatest wealth are not exempt from the requirements of the people's laws in the people's courts. The liquor trade is not only sustained by avarice but by an appetite more

insatiate than that of the miser — an appetite which unconsciously sways or controls the action of the man who is counted among those never known to drink to excess. Notwithstanding all this, the saloon more than ever before is regarded with disfavor by respectable people.

The advocate of moderation will point to a man apparently successful who takes his daily drinks, but we can point to Charles Stuart, "bonnie Prince Charlie," for whom his people at one time would have died so much did they love him, but who became a drunken sot; to Alexander the Great, who with all his conquests was himself conquered by strong drink; to Robert Burns, who with all his genius could not cast out from his own life the demon of drink; to Charles Lamb, whose natural refinement did not save him from the demoralizing effects of the wine cup. We need not mention here the names of those in our own land and of later history — men of brilliant intellect and bright promise whose usefulness has been impaired, whose prospects have been blighted by the use of alcoholic drinks. A young society woman whose home is in a license city, herself a total abstainer, remarked

to a temperance friend that it was very hard to make a strong argument in favor of total abstinence when there were so many moderate drinkers in their social circle who were successful in business and happy in their home life. To this we would say that in your circle just now you see but one section at one stage of action. Let us shift the scene a little. A temperance specialist was permitted to sit in the office of a Keeley Institute while the patients came filing in with bared arms to take their semi-daily treatment. When the last one had passed out, the doctor said, "In that line were representatives of many business enterprises, of educational institutions, of every profession; men who are still possessors of large wealth and others who have wasted their fortunes and are now trying to get well so that they may begin life anew." These men were compelled to acknowledge that they had not been wise and that they had been deceived by that king of deceivers — strong drink.

Sooner or later every well-meaning person who gives any attention whatever to the liquor problem, if he is capable of sane reasoning, will come to see the fallacy and the wickedness of any form of license as applied to the

sale of liquor for beverage purposes. Through political maneuvering united with the liquor power, Vermont repealed its prohibitory law three years ago by a majority vote of seven hundred and twenty-nine. The people of the state had been free from the licensed saloon for fifty years. They were not acquainted with it and they permitted it to come to the state. After one year's trial under the license system the no-license vote was 7,008 greater than the license vote, and after three years' trial it was 8,697 greater. But this majority vote could not be brought to bear in a way that would give back state prohibition, which was lost by a vote only one-eleventh as large as the present majority against the saloon. Let us hope that this prohibition sentiment and the prohibition vote will speedily lead to the enactment of state prohibition in Vermont.

New Hampshire, like Vermont, decided to try license instead of prohibition, largely on the plea that since the prohibitory law is violated it would be better to try some form of license, but it has been amply proved that there is more violation of law under license than under prohibition. Drunkenness, poverty and crime have rapidly increased. There

can be no better way to make a just comparison between the relative value of prohibition and license than to give statistics of conditions under prohibition and under license in the same state. These statistics in favor of prohibition could be multiplied almost indefinitely. We give only one item. On April 1, 1902, the last year under state prohibition, there were at the Hillsboro county farm 19 prisoners for drunkenness. On April 1, 1906, under the present license system, there were 105. The license law in New Hampshire went into effect in June, 1903. During the last year of prohibition, 1901-1902, there were committed to the county house of correction in Merrimac county 169 prisoners. During the last year under license there have been committed 659 prisoners, an increase of 290 per cent.

No compromise short of absolute freedom for the liquor traffic will ever be satisfactory to the liquor fraternity; no course short of absolute prohibition will ever control the liquor traffic. With an ever deepening belief in the righteousness of the prohibitory law, I earnestly recommend that in each state earnest, persistent efforts shall be made for state

prohibition to make way for our highest ideal, which ideal is sure to be a reality some day, namely, the national prohibition of the manufacture, importation, and sale of alcoholic liquors for beverage purposes.

The question is often asked — oftener by women than by men — "Why not change the plan of the W. C. T. U. so that men may be admitted as members on the same basis as women?" We reply that there is still need of a separate organization of women, and the influences that led to the organization of a Woman's Christian Temperance Union still abide and abound. We should evermore recognize with gratitude the great and gracious help given to our women everywhere by the clergy, and by other men who occupy positions of power, as well as by many men of the rank and file without whose brotherly aid our organization could never have advanced to the place it occupies at the present time. While it is true that "new occasions teach new duties," I think the time has not yet come for a change in the W. C. T. U. system of membership.

Love of country and the reverence for the country's flag is implanted in the hearts of all

patriots, and women are no less patriots than men. No true patriot could fail to resent the action of greedy men, who, thinking the association of the flag with their business enterprises would be a good advertisement, have in times past thus used the flag even to the extent of helping to advertise questionable schemes and disreputable business. Some of the states have enacted laws which forbid placing upon a United States flag any inscription, device, advertisement or notice; and it makes no difference whether the flag is public or private property, it cannot be defaced, defiled or trampled upon. Formerly the name of the regiment was inscribed upon the national colors carried by troops, but present army regulations require that the flag be kept clear of all inscriptions and that the name of the regiment be placed upon a silver ring which is attached to the staff of the color. Undoubtedly there is sentiment enough in our country, when that sentiment can be utilized, to lead to the enactment of a law which shall prevent the United States flag from floating over any brewery, distillery or saloon. In fact, the agitation for the enactment of such a law would hasten the time when there shall be no such disgraceful place within our bor-

ders for even a black flag to float over, much less our glorious Stars and Stripes.

Miss Willard once said, "The strength and glory of the W. C. T. U. is its organic independence and separateness from every other form of organization. Entangling alliance would work its downfall and that right speedily." It is well for us in our organization work to carefully differentiate between co-operation, merging, and affiliation. The W. C. T. U. gladly welcomes the co-operation of any society with similar purposes and aims as our own, and when proper occasion presents we should be desirous and willing to co-operate with friendly organizations. This co-operation does not call for any compromises, any merging, any receding, any relinquishment of our vast W. C. T. U. structure and its machinery, all of which we have created because it was necessary to have it to carry out our organization plans and purposes. May we never fail to recognize the achievements of other societies. There should go from this Convention words of praise and gratitude to all who stand for the complete overthrow of the license system in every state and in the nation.

What a different place this world would be, how different would be our work, if selfishness were cast out of the human heart, and love, the most inexorable force for good in all the world, were implanted there in its stead. By this I mean that love which is akin to God and heaven, which exemplified leads to that love-life which seeks not its own and endures all things.

NASHVILLE, TENN., NOVEMBER, 1907

The claim is sometimes made that prohibition is an infringement upon the personal liberties of the people. The same might be claimed of all laws enacted for the people's protection, especially of the laws to prevent the spread of contagious diseases. The personal liberty of the people of Maine was not curtailed in 1851 by the adoption of prohibition. Every just and sane person ought to be able to understand that it is no yielding of personal liberty when provision is made for the protection of the people of all classes and conditions from that which to many of the classes and conditions has been proved to be an irresistible peril.

The claim that Maine assumed to make men sober by law is most absurd. Prohibition

aims to prevent people from being made drunkards by law. Men are naturally sober. It takes the saloon and the hotel bar and other forms of liquor selling to make them drunkards. These places shall not exist, says the prohibitory law.

It is claimed that the prohibitory law creates hypocrisy. This may be said of all laws. The murderer and the robber and incendiary are not very open and frank in their ways. There is more hypocritical illegal selling in license states than in Maine; for every joint or blind tiger under prohibition in Maine, there are sixteen blind tigers in license New York plus twenty-seven thousand state licensed saloons.

It is said that the prohibitory law forces men to drink impure, poisonous liquors. The most poisonous ingredient in alcoholic liquors is the alcohol itself. The state chemist of Minnesota has recently stated that an examination of liquors said to be adulterated revealed that whether pure or blended they contain no poison so bad as the alcohol itself; and Professor Wiley, chief chemist of the Agriculture Department, says: "Eighty-five per cent of the whisky sold in the United States is

adulterated with harmful chemicals." Hence it is plainly shown that adulterated liquors are sold elsewhere than in prohibition states. I have studied in every state all of the laws enacted to apply to the liquor traffic and have abundant testimony to prove that prohibition at its worst is better than any form of license at its best.

What is true of the results of prohibition in Maine is equally true in Kansas and North Dakota and everywhere that prohibition prevails. The repeal of the prohibitory law in New Hampshire and Vermont seemed to the temperance advocates to be a great calamity, but the change has forcefully and graphically demonstrated that the prohibitory law is not violated as much as is a license law and that license substituted for prohibition greatly increases drunkenness and crime.

The Woman's Christian Temperance Union in its pledge of total abstinence rightly classes together all distilled, fermented and malt liquors, including wine, beer and cider. In all probability the aggressive work of the brewing interests to convince people of the utility and harmlessness of beer will make no headway; at least it will not among intelligent,

well-informed people, for it is a well-known fact that beer produces the most deplorable kind of drunkenness and that the most dangerous drunkards are the beer drinkers—most dangerous as criminals and most dangerous in hereditary transmission of evil tendencies.

Hereditary appetites, hereditary customs and hereditary thoughts tend to perpetuate the drink curse. It is hard for many to realize that the poison contained in the wine sparkling in the expensive, ornamented goblet is the same as the poison in the whisky drunk from the rusty tin cup. The language of the officer and coroner varies somewhat according to the case under investigation, whether it be up town, or down in the slums. Notwithstanding all this and much more that is done to protect the better classes from exposure, there is a great deal that wealth, friends and genius cannot conceal. It is easier for us to think of the uncouth, illiterate hod-carrier under the influence of drink than to credit the fact that the brilliant intellect of the Ettrick Shepherd was overthrown by it. It is hard to realize that statesman, orator, dramatist, poet — Richard Sheridan, Hartley Coleridge, Ed-

mund Kean, Charles Lamb, William Pitt, Byron and Poe, and many of later day name and fame — have been victims of alcoholic drink.

According to the W. C. T. U. declaration of principles, we believe that the habits of men and women should be an example, safe and beneficent, for every one to follow. The example of total abstinence is certainly safe and beneficent. No person lives to-day who regrets that he has led a life of total abstinence. The example of one who takes a drink, no matter how high his position, is unsafe and unprofitable; and there are countless numbers who regret that they ever followed such an example. It is to be regretted that any one, especially one in a position of influence, should be unmindful of the great and grave responsibility resting upon him in relation to a question so heavily fraught with the weal or woe of the people. In this connection, we make grateful mention of Prince Wilhelm of Sweden who, while in the center of high social life at Newport, R. I., last August, requested that those who entertained him should not introduce wine or other alcoholic drinks.

All right-minded people agree that home is

the citadel of woman's influence and power. Since so much that is vital centers in the home and radiates from it, women, whether they will or not, are in active and close touch with that which goes on outside the home — in the schools, the church, in society, and the state. The question of how women shall do their duty in these lines would receive a variety of replies; but it is generally conceded that they are needed in the church, and more generally than ever before, women's voices and opinions are there heard. About 330,000 women in our country are teachers — nine times as many as the men who pursue this vocation. No one will deny that women are needed as teachers; and as members of school boards they have been influential in promoting the supreme interests of the school. Whenever women have been allowed to vote for members of the school board or on the school question, their votes have been cast for the man or woman who stood for those measures that were needed to promote the highest moral and physical, as well as mental, welfare of the pupils. It is coming to be more and more apparent that women should have the privilege of using their potent influence for the protection of the home and the improvement of

its necessary adjuncts. One by one the universities and colleges have opened their doors to women until it can be said that equal privileges are granted in the field of higher education. It has come to pass as naturally as morning follows night that there are women in the professions, and thousands upon thousands of women wage-earners — women in business. In far too many cases they have been forced into these positions by stern necessity; sometimes being obliged to support the husband and the children, or the father and the mother. There is to-day a larger company than ever before of those, who, to use the apt expression of Miss Willard, "believe in the perfect equality of men and women before the law and the Lord; that is, in the household of government and in the household of faith."

The mission of the W. C. T. U. is a holy, far-reaching service; it goes out to all those who have heard the cry of the world, and joins with them in seeking to bring peace and joy in place of strife and sorrow. It is a service which calls for deepened consecration, infinite fortitude, and God-like faith. We must go forward with a steady step, and may

it not be said of any of us that "some light which had been entrusted to our care failed on a certain stormy night to shine beside the harbor head." Rather let us raise the beacon high, knowing there are no lights to spare. To be sure, these late days are rich in fulfillment, but they are far more rich in promise. As children of God, believing in His sure promises, striving to walk with Christ, let us press on toward the realization of the great hope within our souls, that the black clouds caused by intemperance shall roll away. Then God's clear sunlight shall, like His glory, fill the sky and shine upon a nation whose people can sing with more meaningfulness than ever before, "All hail the power of Jesus' name, we'll crown Him Lord of all."

DENVER, COLO., OCTOBER, 1908

The Woman's Christian Temperance Union is not only anti-saloon, but anti-brewery, anti-distillery, anti any form of alcoholic liquor-making or liquor-selling for beverage purposes. The trade hates and fears a law that closes the saloons. It hates and fears still more the law that closes the saloon, the

brewery, and the distillery. One of the most astute liquor politicians in the country, who was one of the speakers at the Model License League Convention at Louisville last June, said in effect that the banishment of the saloon crippled their business, but the banishment of the brewery and distillery would kill their business.

If it is right to sell intoxicating drink, then all persons should have the same freedom to sell it that they have to sell dry goods, groceries or any other desirable commodity. If it is not right to sell intoxicating drink, no locality or state should give any one legal permission to do a moral wrong. We believe that license in any form is wrong in principle; that the sale of strong drink is iniquitous; that the evils resultant from it are appalling. The saloon has no redeeming feature. It has in it no saving grace, and to say it is the poor man's club is a libel upon the poor man unless he is a toper. It is the essence of ridicule, for in manifold cases the saloon has robbed the man of his money and his reputation and made him poor indeed. We are opposed to all forms of license — high, low, dispensary, segregation or any other kind that the Model License League may model. We are opposed to li-

cense because we do not wish to give the saloon any chance to live, for at what is called its "best" it is a law-breaking, home-ruining, life-blighting institution. We are, in our country at least, too far advanced to spend much time in talking about license except in a way that will help the uninformed who are not fully equipped to meet the assertions of the license advocates.

Total abstinence sentiment and practice increase in about the same proportion as do prohibition sentiment and territory. We know there are some people—comparatively few, however—who themselves abstain because they know it is for their personal well-being so to do; but they are not at all concerned about the welfare of others. Now and then we hear of a saloonkeeper who knows better than to taste the stuff he gladly deals out, and there are occasional advertisements asking for bartenders who are total abstainers; but as a rule total abstainers believe in prohibition not only as applied to their own habits but also as extended to the community and to the state. On the other hand, there are some, and they are comparatively few, who are prohibitionists while not themselves total abstainers.

Apparently they believe that others need to be protected from what they feel they can use with safety. There is a still larger class who themselves drink and think drinking places should not be prohibited; but happily there is another and a vast increasing company who know that alcohol is good for no one, and who therefore consistently themselves abstain and believe that they are in a large degree their brothers' and sisters' keepers. This class believes that alcohol is a poison and not a food and is neither beneficial nor necessary for beverage purposes. They know that alcoholic drink not only affects the drinker, but often entails upon his descendants an hereditary appetite, chronic degeneration, epilepsy, idiocy and insanity. They know from an economic standpoint that strong drink is a "waste of wealth."

The claim of the saloon element that license and liberty are synonymous is true to the extent that license gives "liberty" to do wrong; to rob a man of his reason, conscience and will; to rob his family of love, happiness and comfort; to fill the almshouses, jails and prisons with saloon victims. The heart of humanity is too kind, the wisdom of the people

too great to be misled by the sophistries of the organized liquor interests of this country.

"The voice of warning has gone abroad,
The time grows ripe for the hour of God."

The heathen (the liquor tribe) will rage a while longer; but God is on His throne; He has uttered His voice; the liquor traffic is doomed to destruction.

"Prohibition in the United States has become not merely a great issue but an actual atmosphere," writes an Englishman who lately has visited America. The truth of this is clearly demonstrated through the attitude of the newspapers and magazines. A goodly number of contributions and editorials are carefully and honestly prepared by those who are not purchasable with liquor money. The press to a great extent is preacher, teacher and guide, and we are glad that so much of what is good and will abide filters through this great avenue of public influence.

The statement has been made that newspapers and journals which take liquor advertisements are in honor (dishonor) bound not to say anything against the liquor trade. This may have been the rule, but in late

months it has not been adhered to very strictly. There always have been some newspapers which would not sell out to the liquor trade, and their number is now fast increasing. The most despicable class of liquor advertising is that which appears in the columns usually devoted to contributed and editorial matter. Sometimes the reading advertisements, which we know are concocted and paid for by the liquor organizations, cover a full page. In justice to the papers, we should remember that some of them are now devoting full pages to illustrated temperance articles. They do this not for money but because the reading public wishes to know the facts concerning the progress of the temperance reform.

At the close of a friendly article on woman suffrage, which lately appeared in a leading journal, was the question, "Will home — woman's kingdom — suffer in her eager effort to save her country?" This leads us to ask another question. Is it love of country or love of home that leads the average woman, or at least the average W. C. T. U. woman, to desire the right of franchise? Is it not rather love for both and a desire to serve both, and are not the two interests closely intertwined?

There are comparatively few men who serve in public offices; and many of these public official duties are not as arduous or restrictive as are the duties of many vocations in which women, in order to earn their daily bread, have to engage. The woman who can go to the polls and cast her ballot against the saloon finds it a far simpler and pleasanter task and one requiring much less time than the arduous task of ministering in her own home or in some other home or in some slum abode called a home, even for a day, to some degenerate victim of the saloon.

The temperance fraternity consists of all temperance organizations, including church temperance societies, and all advocates of and believers in total abstinence and prohibition. The W. C. T. U. rejoices in the achievements of all temperance societies — the Good Templars, the Anti-Saloon League, the Catholic Total Abstinence Union, the National Unitarian Temperance Society, the Sons of Temperance, the Rechabites and others. Each society in its own way is helping to bring the final victory. We express our profound gratitude to the Prohibition Party and to those men everywhere who have stood by the

prohibition cause as the supreme issue in politics, and whose ballots have borne and will continue to bear unwavering testimony to their belief in prohibition.

America is spoken of as the new country, but a brilliant out-of-country writer declares that this is a misnomer, for America is not and never was young; that she sprang ready-made from the head of a pilgrim father and so is the oldest of God's creatures. If this writer is correct, and America really is the fatherland, it may account in some degree for the fact that so many not suited with conditions in their own lands turn toward America as to a parent. At any rate a million and a quarter came over to us in 1907 and other millions are rapidly following.

"They come, they come, one treads the other's heel,
And some we laugh and some we weep to see,
And some we fear; but in the throng we feel
The mighty throb of our own destiny.

"Outstretched their hands to take whate'er we give,
Honor, dishonor, daily bread or bane;
Not theirs to choose how we may bid them live —
But what we give we shall receive again."

If we believe this to be true, then we must feel an enormous weight of responsibility; and

we rejoice that we have a department of Work among Foreign-Speaking People, and connected with it a W. C. T. U. missionary at Ellis Island. We are endeavoring as far as possible to influence aright these people. The great mass of them do not mean to be bad, but they have misshapen ideas, if indeed their ideas are shaped at all, as to rights and duties in relation to the community and to the government. How to treat them is a mighty question heavily fraught with weal or woe to those who come and to those to whom they come.

There must be ever deepening problems connected with a great reform movement; yet they are problems which heighten as they deepen, for all righteous reforms are founded upon Divine principles; and since we know that the Divine spirit of love and of might is abroad, we cannot fail to have faith in our mission; a faith which links humanity to Divinity, a faith which demands steadfast, patient work for humanity in the name of humanity's Christ. In the Crusade days the prayer arose for the "quickening breath that new-creates the soul." In the days and years which have followed, through the

quickening power of God, the conscience of the people has awakened. The victory over the liquor traffic is not yet complete, but

"Upon the hilltops glistens
The morning glow for which we wait and long;
. . . . . .
O true hearts, pause and listen;
Around you soon shall sweep the victory song;
Short is the work when God puts forth His power,
Then patient watch with Christ this morning hour."

OMAHA, NEBRASKA, OCTOBER, 1909

There is in the public mind a clearer understanding than ever before concerning the relation of total abstinence to prohibition. The well-known decision of the Supreme Court has, under this later light, a new meaning and force. "No legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants." All well-meaning, intelligent people know that liquor drinking is demoralizing; that it is destructive to health and happiness, to commercial and industrial efficiency.

In proof of this let us note the action of a few of the great business corporations. While state and community are saying, "You shall

not sell," employers are saying to their employees, "You shall not drink." According to the logic of the liquor fraternity such action is a grave interference with personal liberty. The coal-mining department of the United States Steel Corporation, the largest business corporation in the world, recently has declared that it will employ no man who drinks intoxicating liquors. A decision like this accounts for the falling off in beer sales as was reported from Pittsburgh—a decrease in one year of 333,000 barrels.

Sane people of to-day do not think the laborer is oppressed by being thus prohibited from drinking, but on the contrary know that his efficiency, health, wealth and happiness are all augmented. While the benefit to the employer is great, the benefit to the employed is much greater.

The attitude of the railroad companies in regard to the use of drink by their employees is well known. In fact, it is claimed that the railroad companies took the initiative in the great movement of requiring total abstinence of employees, either all the time or when on duty. It is conservatively estimated that 90 per cent of the railways, 79 per cent of the manufacturers, 80 per cent of trades and 72

per cent of agriculturists discriminate against workmen who drink.

Every prohibition state and every prohibition locality furnishes abundant proof that prohibition reduces drunkenness and crime and increases financial prosperity. Drunkenness is produced by liquor drinking. If prohibition did not reduce the amount of liquor sold and consumed and drank, liquor makers, liquor dealers and their sympathizers would not be so unalterably opposed to prohibition, raising vast sums of money to overthrow it wherever adopted and also to prevent its extension.

The Model License League is the chief of all the liquor organizations of to-day, and plainly represents a much frightened set of people. Their efforts to reform the liquor business and to make license laws models of anything respectable will meet with the same ultimate result as did Bishop Potter's model saloon. The liquor seller (while he continues to sell) never can be reconstructed so that he will be admitted to those churches from which he has been excluded; neither will the Odd Fellows or the Masons, or many other orders which have ruled out the liquor sellers,

remove the ban against them because the word "model" has been prefixed to license. Some say the Model License League is too late with its saving propositions, but the W. C. T. U. declares that there never has been and never can be any saving grace for the license system; that it is fundamentally wrong, essentially sinful, diabolically cruel in its methods and its results, and whatever form or name it takes, whether high license or low license, segregration, dispensary or Gothenberg, it is, like the liquor business itself, doomed to destruction.

The church of the twentieth century realizes, as the church of even a quarter of a century ago did not, that if the people who constitute the church are to be obedient to their divine commission and "take up the stumbling block out of the way of the people," they must wage a holy warfare against the drink habit, the saloon, and all the iniquitous license system. Not only personal salvation but also civic, commercial and legislative salvation are the watchwords of the church of to-day. This is evidenced by the attitude of church papers and the declarations of recent church assemblies.

"How could the necessary revenue to meet the government expenses be raised if the liquor tax should be discontinued?" is the question frequently asked by the liquor fraternity, which boasts of its helpfulness to the United States government. Sometimes others besides those interested in the liquor business ask a similar question. This interrogation has been answered in a most practical way by the prohibition states, which, after the banishment of the breweries, distilleries and saloons, have prospered as never before, thus demonstrating to the world the truth of Gladstone's declaration, "Give us a sober people and the revenue will take care of itself." We need have no uneasiness about the poverty or bankruptcy that would come to the United States should the internal revenue tax be abolished, as it surely will be some day, and that day perhaps not so very far distant. The most valuable asset of any state or any nation is its people. The wisest financiering is that which will save the people from drunkenness, poverty, impurity and crime—all the natural products of the liquor traffic. Surely state or nation can make no mistake, even from a monetary standpoint, in dissociating itself from such a business.

The Woman's Christian Temperance Union rejoices in the advance and the achievements of all temperance organizations and when it can consistently work in co-operation with them it is glad to do so. But the W. C. T. U. should never compromise its principles nor lose its individuality during a campaign or at any other time. The W. C. T. U. has proved its ability to work and to win, and we should gladly welcome co-operation but decline to merge or affiliate, always holding high our own banners, and cheering on all kindred societies. The use of the W. C. T. U. name and machinery is often solicited by various societies, and is sometimes granted by unions whose members do not seem to understand that to carry out the "Do Everything" methods of the W. C. T. U. calls for all the temperance work a local union can do or is required to do.

"It shall be better that I lived." Frances E. Willard spoke these words early in life after an illness from which it was thought she would not recover. The world well knows how gloriously fulfilled was this pronouncement, and while all cannot rise to such heights of achievement as did Miss Willard, it is with-

in the power of all to enlighten, to uplift and to comfort. The Woman's Christian Temperance Union has furnished a new inspiration of Christian faith, and because of this faith, wrought out in deeds of love and self-sacrifice, cheer and hope have come to many a heart and home, dispelling darkness and despair. If the W. C. T. U. is true to its holy birthright, and to the name it bears, it must continue to proclaim a gospel which is divine — which is triumphant.

BALTIMORE, MD., NOVEMBER, 1910

There is no home in any country that is happier or more prosperous because one or more of the family uses strong drink; but there are hundreds of thousands of homes from which alcoholic liquors have driven peace, comfort and happiness, and substituted discord, squalor and misery; and there are thousands of other homes darkened by the drink curse — homes where pride and wealth still reign. The sad-faced mother hides from the world her crushing sorrow, unless perchance the silence is broken as in the case of a mother who recently said to a friend, "My

terrible grief is enhanced by the fact that I permitted in the home into which came the blessing of a little son, the use of that which has ruined my boy." Oh, that all might understand that it is love of home, that it is love of sweet mothers and broken-hearted wives, and a burning desire to have happy homes everywhere that has brought together this morning women from every section of our land! You know how drink curses innocent children, for in their sore need you have provided for them. You know how drink causes crime because you have ministered to those in prison, brought there through the use of strong drink. You know that reason is permanently dethroned by alcohol because you are students of the causes of insanity.

In every civilized land there is an increasing interest in the subject of total abstinence. This sentiment is aroused by those who believe in conservation of the life, health and happiness of the people; by those who are not only interested in the poisonous mosquito and fly, bad water, bad food and bad air, but who likewise believe that alcohol is a poison and its victims more numerous than those of any other pestilence.

Theoretically, prohibition is right; otherwise the Ten Commandments should not have been given and laws prohibiting murder, theft, forgery, lotteries, etc., should never have been enacted. Practically, prohibition is successful, although prohibition at its best can never be realized in any state until all states have a prohibitory law or until the United States government gives to prohibitory territory just and adequate protection from the invasions of the liquor fraternity.

One of the late schemes of the liquor men is by ridicule and other low devices to build up barriers between the southern and northern temperance people; but they will not succeed. True temperance people know no dividing line, and there is none. We evermore have reason to thank and to love the women of the South. When their hearts were wounded and aching because of all they had suffered and all they had lost, they received with loving kindness a northern woman, Frances E. Willard, and, clasping hands with her and with the women of the entire land, became a great power in the National Woman's Christian Temperance Union. We rejoice that the South is now leading in temperance reform.

We need not be at all discouraged by the report that the falling off in the consumption of liquor in 1908 and 1909 will be nearly wiped out by the gains in the consumption during the year 1910. Instead of losing courage we should be all the more deeply impressed with the fact that never in the history of the temperance reform have the liquor fraternity been so desperately alert as during the last months. They have expended enormous sums of money for anti-prohibition and anti-total abstinence speakers, for sending out their literature to every locality and to every library which would take it, to say nothing of the many other ways well known to the trade. We should remember that comparatively few of the million immigrants who have come to our shores during the year bring with them temperance ideas and total abstinence habits. The temperance reform has great obstacles to overcome and it is well for us to consider how much worse the conditions would be but for the work of the great army of temperance people who are heroically battling for the complete overthrow of the liquor traffic, and we of the W. C. T. U. are sure of ultimate victory. How soon depends upon our faith, our courage, our steadfastness and our holy determination.

True manliness and true womanliness will be permanently maintained, not through the supremacy of either sex, but by equality and justice to all irrespective of sex. This is the keynote to-day of the woman suffrage movement.

We stand between the years, the past and the future. We have thanksgiving in our hearts for the comradeship, the opportunities, the achievements and the triumphs of the past. We have courage for the future, and for the year with all its wonderful possibilities just now before us. Let us go forward with patient, dauntless effort, with "faith which is but hope grown wise," and with love in harmony with the unconquerable love of God. We have our place on board the great ship of the world. Sometimes we are tossed on the stormy, billowy sea, and in the black, midnight darkness great fears beset us. Again the spacious firmament glows with sunshine and with gleaming stars, and we catch radiant visions of guidance and of inspiration, of promise and fulfillment. Through storm or through sunshine, the tide of God's omnipotence is ever more bearing the mighty ship onward. Over the entrance of the desired

haven we are divinely destined to enter are emblazoned in living light, the heavenly, yet human words, *Love, Peace, Victory!*

MILWAUKEE, WIS., OCTOBER, 1911

In contemplating the prohibition situation in our country, permit me to adapt a paragraph from a famous classic: We believe that this government cannot permanently endure half license and half prohibition.

We do not expect the nation will be destroyed on this great question, but we do expect it will cease to be divided. It will become the one thing or the other — either the license advocates will push the liquor traffic further until it becomes alike lawful in all of the states and in every locality in our country, or the opponents of the licensed liquor traffic will arrest its further spread and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction.

Certainly the Woman's Christian Temperance Union believes that the liquor traffic is on the way to destruction, for,

"The voice of warning has gone abroad,
The time grows ripe for the hour of God."

The names used by the liquor advocates under which to do their anti-prohibition campaign work differ in various states. In Chicago, "The United Societies" is composed of brewers, distillers, liquor sellers and their allies. "Personal Liberty League" is a favorite name with the "trade" and there are many such societies. Oftentimes the name alone does not indicate the real object of the society; for instance, there is a society called the "American Merchants' and Manufacturers' Association"—"organized to oppose the enactment of prohibitory laws." "The Maine Local Self-Government League" is the name that the liquor advocates used in Maine during the campaign. This name, in short, means License League, for at the organizing meeting of the anti-prohibitionists they resolved to do all within their power to repeal the prohibitory amendment, and to work for the enactment of laws for the regulation and control of liquor selling. This society worked incessantly to prove that local option or some form of license would be better for Maine than prohibition.

They joyously spread the report that during the last year twenty million gallons of liquor had been shipped into prohibition terri-

tory. We replied: "Forty million people are now living in territory which has outlawed the sale of liquor. This would give the average consumption per capita for those living in such territory to be one-half gallon."

The whole amount of liquor last year "withdrawn for consumption" was 2,094,322,884 gallons. Deducting from this the forty million gallons reported to be consumed in prohibition territory would leave forty-one gallons per capita used by the fifty million people living in license communities, instead of one-half gallon per capita in prohibition territory.

If "prohibition territory" means only prohibitory states, then it would allow 1¼ gallons of liquor per capita only in prohibitory states, while the Government Internal Revenue Report shows that 21.86 gallons per capita is consumed by the people in all of the states including the prohibitory states.

The license advocates claimed that local option in Maine would decrease drunkenness. The prohibition advocates replied that during three years under prohibition in Vermont there were 545 cases of intoxication in the courts, and in three years under local option

there were 1,642, an increase of over two hundred per cent. The upholders of license quoted against prohibition the large amount paid in federal liquor taxes, but we replied that license New Jersey, with about the same population as prohibition Maine and prohibition Kansas combined, paid the United States in liquor taxes $3,470,644, while Kansas and Maine paid $102,508. Our opponents told of the large amount of crime in Maine. We replied that during five years in Maine there were only 33 murders, but during five years in high license local option Massachusetts there were 424 murders, or in proportion to population 145 murders in Massachusetts to 33 murders in Maine. The defenders of local regulation say that prohibition prevents financial prosperity, but we point with pride to the fact that there is a steady increase in Maine's valuation, at the rate the past year of more than twenty million dollars; and that the amount in the saving institutions of the state, counting in the women and the children, is now $225 per capita. When they tell us that the cities want local option we reply, "*The state should control the cities instead of allowing the cities to control the state.*" We ask the Maine mothers where

they desire protection for their boys and they earnestly reply, "We want it in the cities as well as in the towns. We want it wherever our boys are, and our boys are in every part of the state."

Even if we had a majority of sixty thousand for prohibition the law would not annihilate the traffic nor altogether eliminate liquor selling in Maine. The same sanity of reasoning applied to other laws should also be applied to the laws against liquor selling. State-wide prohibition cannot be as effective as desired by temperance people so long as liquor is manufactured and legally sold in adjacent states or in any state. Prohibition at its best can never be realized in any state until the United States government gives to prohibition territory just and adequate protection from the invasions of the liquor traffic.

Ever since the glorious dawn of the Crusade morning an ever increasing multitude of women has been making the toilsome yet gladsome ascent toward the "mountain peaks which are near the stars of light." To-day more clearly than ever before we see the light of truth concerning the poison alcohol, the light of truth concerning the best methods to

stay its ravaging progress. Storm clouds which gather around the pathway of the temperance reformer the higher he ascends, are destined to scatter and disappear as the "faith that makes faithful" and "the love that endureth all things" link our endeavor more closely to the Divine purpose and the Divine will; to that Divinity which is in deed and in truth the "Light of the World."

PORTLAND, ORE., OCTOBER, 1912

The active, incessant, and united opposition of the liquor trade to a prohibitory law is the incontrovertible proof that prohibition prohibits, and that a prohibitory law is the best law to apply to the liquor traffic.

When temperance people are derisively told that the report of the Commissioner of Internal Revenue shows an increase in the output of the brewers and the distillers, we must consider the increasing number of immigrants who come to our country with their own ideas of liquor drinking. The quantity of beer consumed per capita in the United States is not as great as in Belgium, the United Kingdom, Germany or Denmark; and our per capita

consumption of distilled liquor is less than that of Denmark, Hungary, Austria, France, the Netherlands, and Sweden. The quantity of wine consumed in the United States is less per capita than in Portugal, Spain, Italy, France, Switzerland, Austria, and Hungary. We should consider how much worse conditions would be in the United States were it not for the activity of the temperance people of our country. We understand there is in the liquor warehouses an immense amount of liquor which has not yet been distributed, but which is reckoned in the Internal Revenue Report.

The editorial declarations of some of the great daily newspapers will have immense weight with some men of affairs who scorn the assertions of the temperance reformers. The *New York Tribune* makes the acknowledgment that prohibition prohibits quite as well as license regulates; and admits that "police administrations fall down in the attempt to restrict illicit selling of liquors in any community where the traffic is licensed." This influential metropolitan daily also acknowledges that prohibition throws the liquor business into disrepute, clears the main thorough-

fares of saloons, and removes them from the sight of the young, who are taught that the business is not only outlawed but is utterly disreputable. The fact that liquor selling is upheld by the municipality and the state often makes it extremely difficult for a mother to convince her son that the liquor trade is always wrong and never can be made right.

The Woman's Christian Temperance Union is neither a sectarian nor a partisan organization. Each member is free to choose her own church and her own party. While the Woman's Christian Temperance Union women, in some of the northern states, have been using their influence for the election of republican candidates who stood for state-wide prohibition on a prohibition platform, the W. C. T. U. of some of the southern states have by the same token worked for the election of democratic candidates. A careful study of the national platforms reveals that only one party recognizes the evils of the liquor traffic and declares that it should be destroyed. While some white-ribboners still have hope that the old national parties, and the new national party, will redeem themselves from the onus

of favoring the mighty vested interests of the liquor traffic having a combined capital of a thousand million dollars, others regard the national prohibition party as the party which is to lead the people out of the wilderness of strong drink.

I venture to say that no organization during the last thirty years has created more total abstinence and prohibition sentiment than has the Woman's Christian Temperance Union. Let us continue our steady, onward march, "never doubting clouds will break," and that some day there will be glorious, victorious sunlight. The time will come when no man worthy of respect, or of official position, will class the brewer as a reputable citizen, even though he lives in a palace and his wife wears a golden crown! The time will come when no Brewers' Congress will be able to count among its speakers and sympathizers any man officially connected with the United States Government. The time will come when the United States Internal Revenue Commissioner will not be welcomed by a convention of liquor makers and liquor dealers — aye, the time will come when the abominable liquor revenue system of to-day will be abolished,

and the United States Government will have ceased to be a partner in the liquor business. The time will come when the party that declares for statewide prohibition will be the dominant party in every state, and the national prohibition of the importation, manufacture, and sale of alcoholic beverages will be the law of the land, with a prohibition administration to uphold the righteous and beneficent law. My faith has not grown dim these last twelve months, and I reiterate the "Prohibition Proclamation" of last year, "calling to activity all temperance, prohibition, religious, and philanthropic bodies; all patriotic, fraternal, and civic associations; and all Americans who love their country, to aid in placing prohibition in the constitution of the United States."

The W. C. T. U. has been saying for many years that impurity and intemperance are twin evils, and that a blow aimed at one falls with equal force upon the other. It is unmistakably evident that an aroused and enlightened interest in the white slave trade has enabled many for the first time to see the heinousness of the liquor trade, and to realize that those who believe in the annihilation of

the white slave traffic and the abolishment of the houses of shame should, by the same token, advocate the destruction of the liquor traffic.

The International Eugenics Congress held last August, at the University of London, did not fail to recognize that alcoholic beverages have a damaging effect upon parental and child life, thus constituting a drawback to the object and aim of the society, namely, the improvement of the race. Some of the most noted speakers of this Congress urged that there should be constant warfare against alcoholism which they acknowledged is crowding with nervous and insane patients the asylums and hospitals. To look at the subject of heredity from a national viewpoint was declared to be of supreme importance. It is encouraging to note that there is a general awakening to the consciousness that the civilization of to-day is not all that it should be; and that so many wise men and women are seeking to know the reason why, in order that there may be a betterment of conditions. It was fitting that Major Leonard Darwin, the son of Charles Darwin, the noted evolutionist, should be president of this Congress. Judg-

ing by its initial declarations this new society is likely to be influential in helping the cause of temperance.

The Woman's Christian Temperance Union is opposed to the Gothenburg system, one of the most subtle forms of licensing the liquor traffic. Scandinavian temperance organizations and reformers have ceased to uphold this system which at first met with little opposition from them. In fact, it was for a time upheld by many temperance people who now plainly see the fallacy, as a temperance measure, of "disinterested management." "The Breakdown of the Gothenburg System," by Mr. Ernest Gordon of Boston, who has lived for many years in Norway and Sweden, conclusively shows the utter failure of this system — from a temperance standpoint. The same is true of the dispensary in South Carolina. Thirty-nine out of forty-five counties have abolished the dispensary, and in the counties where it remains there is open and flagrant violation of the restrictive provisions, with more blind tigers in the dispensary counties than there are in the prohibition counties. South Carolina is still suffering from the corruption fostered by that institution. There

is no danger of that state re-enacting the old dispensary law, for it is abhorred by the best citizens of the commonwealth.

We might produce reams of testimony and of opinions in favor of woman's ballot from statesmen, educators, philanthropists, and reformers, but it is a significant fact that the great liquor trusts are ever and unalterably opposed to it, and in all the suffrage campaigns now waging they are our greatest foes. Wherever the question of licensing the liquor traffic is pending women should have the power to do their full part in fighting the fiercest enemy that imperils the home. All state W. C. T. U.'s do not see fit to take up the Franchise Department, and each state is free to choose those departments which will, according to the state viewpoint, best promote the interests for which the Woman's Christian Temperance Union was organized.

ASBURY PARK, N. J., OCTOBER, 1913

The National Woman's Christian Temperance Union has always advocated state and national prohibition. When Frances E. Willard was considering whether or not she would

cast her lot with the temperance reformers she went straightway to Maine to confer with Neal Dow, the father of prohibition, and to see for herself the workings of a state prohibitory law. Before leaving the city of Portland, Miss Willard earnestly consecrated herself to the work of the Woman's Christian Temperance Union. This fact alone furnishes convincing proof that our organization, in the beginning of its career, recognized prohibition to be a fundamental principle of the great reform.

Year after year we have in State, National and World's Conventions adopted prohibition resolutions, and then proceeded to carry out the spirit and provisions of these resolutions; and the W. C. T. U. has been the chief factor in many a prohibition campaign. Long ago we launched the movement for National Constitutional Prohibition, and on September 10, 1911, at the close of the Maine campaign, National Constitutional Prohibition was given a memorable impetus by the declaration made in the name and on behalf of the World's and National W. C. T. U.

I was not unmindful that the Christian Endeavorers a few months before had declared

for a saloonless nation in 1920, and that Congressman Richmond Pearson Hobson, of Alabama, was to introduce a National Constitutional Prohibition Amendment on the opening of Congress, Dec. 4, 1911. This he did, as you well know, and he re-introduced it on August 5, 1913.

For years the W. C. T. U. through its "Do Everything" policy has been girdling the gigantic tree of the liquor traffic. The tree that is girdled dies. The liquor traffic is doomed. Please note that it is not alone the saloon but the liquor traffic we seek to destroy. The W. C. T. U. is anti-liquor making, anti-liquor importing, anti-liquor selling in saloon, hotel, club, public house, private house, on railroad, on shipboard, in the Gothenburg dispensary or any other place by whatsoever name it may be called. We make no distinction between distilled or fermented or malt liquors.

There is abroad an immense sentiment in favor of prohibition — a sentiment often unexpressed, unwritten, almost unknown even by the possessors. To-day as never before the spirit of prohibition is in the air. The aim of to-day's civilization is to prohibit or destroy

anything which is dangerous to the life of the people. The hookworm, the mosquito, the fly, infected food, unsanitary houses, factories or stores with unsafe foundations, are included in this list, and we might add war, pestilence, famine, hurricane and flood; yet the use of alcoholic drink causes greater loss of life than all these combined. Scientific research reveals that intoxicating liquors are not a necessity for medical, scientific or pharmaceutical purposes. The sociologists compile statistics plainly showing that strong drink causes poverty, misery, degradation and death. The commercial and business corporations see its damaging, destructive effects and are establishing prohibitory laws of their own forbidding the use of intoxicating liquor by their employees. The financiers who have thought liquor revenue was necessary are learning how to reckon profit and loss as applied to the liquor trade.

Some people have honestly believed that our country would be bankrupt but for the revenue from the liquor traffic. All true, patriotic Americans should be ashamed to have it said that our government could not be run without revenue from the liquor traffic. It is regrettable that even in the dense shad-

ows which followed the Civil War such a plan of revenue was adopted. It is condemnatory that in the bright light of the present there are those who think the liquor revenue should be continued.

Millions of our people are awake to the magnitude of the liquor business, and believe it should be prohibited. There are other millions who are not educated in regard to the poisonous nature and the terrible effects of alcohol. With renewed enthusiasm the truth must be proclaimed from pulpit and platform, in the highway and byway, in Sunday school and public school, and in the home; not only by personal and public speech, but by abundant dissemination of the best temperance literature such as the National W. C. T. U. publishing house is ready to supply.

Total abstinence is the bed rock upon which the W. C. T. U. has ever been building. The total abstinence pledge always has been a test of membership in the W. C. T. U. All of the forty departments have been created as a help in promoting total abstinence. Witness the pretty scene of the young mother bringing to

the W. C. T. U. meeting her little child, sacredly dedicating him or her to a life of purity and of total abstinence, the child being received as a White Ribbon Recruit. What an impressive, imposing sight it would be, could there pass before us in joyous parade the hundreds of thousands of Loyal Temperance Legioners, the still greater number who are being taught total abstinence in the Sunday schools, and the twenty million youth of the public schools, entitled by law to be taught the nature of alcohol and the damaging results of its use. The voice of business is loudly raised against strong drink. The most striking illustration of this is furnished by the railroad companies. The American railway companies which employ upward of a million and a half of persons have a rule to the effect that the use of intoxicants by employees while on duty is prohibited. Their use and the frequenting of places where they are sold is sufficient cause for dismissal. Other lines of business are taking similar action, not always from philanthropic motives, but for the sake of financial advantage, recognizing that the efficiency of their employees is lessened by the use of strong drink, even though taken in moderation. Insurance companies, athletic societies, and vari-

ous fraternal organizations are all testifying to the ruinous results of alcoholic beverages. Even the Bartenders Union in advertising for bartenders calls for total abstainers, saying that "booze hits the bartender just as strongly as it hits the man in front who pays for it. If any one wants to drink let the man on the other side of the bar do it."

There are still some well-meaning temperance people who continue to advocate some form of regulating or licensing the liquor traffic. The Gothenburg system or disinterested management is a most subtle form of license, and is upheld by some who seem to be inherently opposed to prohibition. The movement has been tested in Norway and Sweden and it furnishes no diminution of drunkenness. In Gothenburg, Stockholm, and other cities where this law is in operation the companies have a monopoly of the trade in distilled liquors while beer shops are owned and conducted by private individuals. It will be recalled that in Sweden, two years ago, an overwhelming popular vote in favor of prohibition was taken, and soon after the Swedish government appointed a Royal Commission on the liquor traffic. It is reliably stated that

eight out of the eleven members of this Commission, after much careful investigation, are convinced that only by prohibition can the temperance problem be solved.

Temperance people are feeling more deeply than ever before the gross injustice of permitting liquor advertising to be carried on by the use of the United States mail. Even in the prohibition states where liquor advertising is prohibited, out-of-state liquor sellers flood the states through the mail with their pernicious advertisements, giving prices and methods of securing the liquors. These advertisements are sometimes sent to women and often to college students. The United States Congress has denied the use of the mail for advertising lottery schemes. Certainly the liquor business is as fraudulent and as damaging as is the lottery.

We have reason to rejoice that a fast increasing number of newspapers and magazines are refusing to carry liquor advertisements, and many newspapers refuse to accept patent medicine advertisements notwithstanding the large financial remuneration. If our official paper, The Union Signal, would accept the

advertisements for patent medicines and questionable business schemes which it has refused, there would be no anxiety in regard to the financial status of the paper. I am happy to say that The Union Signal has been self-sustaining without any such undesirable help. Any newspaper which cannot be run without carrying pernicious, harmful, unsafe solicitations through its advertising columns would for morality's sake better be discontinued.

The question of liquor advertisements going through the mails is more involved than might at first appear, because such a measure would apply to all newspapers which carry liquor advertisements. Nevertheless I earnestly urge that we make the endeavor to secure such a federal law.

In contemplating the great campaign upon which we have entered, and the success of which we are to plan for in this Convention, let us never lose sight of the fact that God is at the forefront of every holy conflict, leading the host of right against the citadels of wrong. The call comes to us to-day with renewed emphasis that we go forward.

As I look into your faces, realizing that you represent the greatest organized moral force of womankind, I know you will not shun the struggle. I know you are strong. I know that when the battle is the hardest you are the bravest. I know you are never faint-hearted, but will go on and on bringing nearer each day the glad and glorious to-morrow of National Constitutional Prohibition.

PROCLAMATION FOR NATIONAL CONSTITUTIONAL PROHIBITION

PORTLAND, MAINE, SEPTEMBER 10, 1911

Whereas, modern science has definitely established for all time that alcohol is a toxin, the worst product of the ferment germ; a poison to every living tissue, destructive and degenerating to the human organism, striking at the health, character, and life of the individual, blasting the lives of children unborn, and undermining the integrity of the family;

Whereas, "Wine is a mocker," and the maintenance of alcoholic beverages in the channels of trade always causes their widespread use among the people, entailing incalculable economic loss in productiveness and heavy burden of taxation; turning out multitudes of slaves and solons of drink; lowering in an appalling degree the average standard of character of citizenship, upon which the nation's institutions and liberties must rest; bringing about the untimely death of many thousands of citizens, exceeding in numbers all those destroyed by war, pestilence, fire, flood and famine combined;

Whereas, this terrible disease has been running for long centuries, and is now gnawing at the vitals of the nations and civilizations of to-day, gripping the governments of the world, and is interwoven into the political, commercial and social life of the peoples, constituting thus the deepest seated, most chronic organic disease known to the body politic and body social;

Whereas, such a disease for a permanent cure requires of necessity deep, continued organic treatment for the whole body, for which partial superficial devices like legalization and local regulation have always proved and from their own nature must always prove utterly inadequate;

Therefore, in the name of the World's and National Woman's Christian Temperance Union, we hereby make this Proclamation for a Great Crusade to carry the vital truth to the peoples themselves in all lands, and through them to place prohibition in the organic law of all nations and ultimately in the organic law of the world; and to this high end, we invoke the blessing and guidance of Almighty God and the co-operation of the men and women of all lands who love their fellow-men, and

What Lillian M. N. Stevens Said

To America, the birthplace of the local, State, National and World's Woman's Christian Temperance Union, we hereby proclaim, amid the smoke of the second great battle of Maine, in the home of Neal Dow and in the state which longer than any other has had a Prohibitory Law, that within a decade, prohibition shall be placed in the Constitution of the United States; and to this end we call to active co-operation all temperance, prohibition, religious and philanthropic bodies; all patriotic, fraternal, civic associations, and all Americans who love their country!

FROM LAST PUBLIC ADDRESS

Mrs. Stevens' last public address was given in Portland, Maine, on the occasion of the National W. C. T. U. Day of Prayer for the Amendment for National Constitutional Prohibition. Its topic was, "Why We Expect to Succeed." The closing paragraph follows:

Some glad day the states in which to-day is entrenched the liquor system will rejoice that it has been abolished. Science, philanthropy, reform, religion, and the business world are testifying against the liquor traffic. In the light of all this we can see prohibition looming up all the way from Mt. Kineo in the east to Mt. Shasta in the west, from the pine forests in the north to the palmetto groves in the south. We verily believe that the amendment for national constitutional prohibition is destined to prevail and that by 1920 the United States flag will float over a nation redeemed from the home-destroying, heart-breaking curse of the liquor traffic.

A Sacred Message

Written by Mrs. Stevens, March 29, 1914, and, at her request, read by Miss Anna A. Gordon at the hearings on the Sheppard-Hobson Resolution in Washington, April 15, 1914.

THE movement for National Constitutional Prohibition is meeting with greater favor than I dared to hope on that memorable evening, September 10, 1911, when on behalf of the World's and National Woman's Christian Temperance Union, I made the Proclamation—and I dare to hope almost everything for the temperance cause. I know we are to win. In whatever world I am my activities will be devoted to this end. The destruction of the liquor traffic will glorify God in heaven, and on earth will hasten the establishment of the kingdom of our Lord and Saviour, Jesus Christ.